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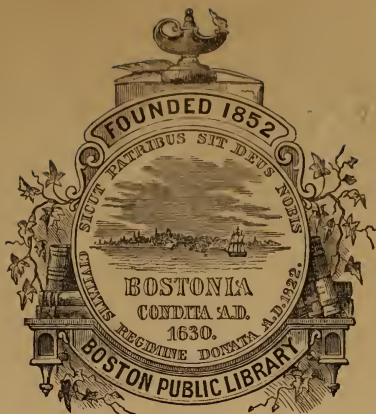
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11. The reformed Dutch church in Williamstown. Historical discourse, Nov. 4, by Elbert S. Porter.

New York: 1866. 28+pp. —10. Sermon on the 107th
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sion. By S. Graves. New London: 1867. 35-61
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Henry Preble. Boston: 1874. [Reprinted fr
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Edward L. Parker.

W. Elliot Woodward. No.



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A

SKETCH

OF THE

ECCLESIASTICAL HISTORY

OF -

IPSWICH.

—:O:—

THE

SUBSTANCE OF

A DISCOURSE,

IN TWO PARTS,

DELIVERED IN THAT TOWN,

DECEMBER 1820.

==

BY DAVID T. KIMBALL,

PASTOR OF THE FIRST CHURCH IN IPSWICH, MASS.

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—:.....:—

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1823.

A DISCOURSE.



PART FIRST.



WHEN we survey this vast continent ; when we consider the number, power, and wealth of its inhabitants ; its cities, its fruitful fields, and institutions of learning, and the progress made in arts and sciences ; and reflect that 330 years ago it was totally unknown to the civilized world, and that 220 years ago there was no permanent English settlement upon it ; our minds are filled with wonder, astonishment, and delight. With hearts, warmed with pious gratitude, we should exclaim, *What hath God wrought !*

The discovery of this country, by Columbus, in 1492, was one of the most interesting and important events, recorded in modern history.

The conquest of *South America* was marked with avarice, injustice, and perfidy, disgraceful to humanity, and distressing to benevolence. Who can read the history of the conquest of Mexico and Peru, and not bleed with pity at the fall of the great and generous Montezuma, and the brave Guatemozin and Ata-

hualpa, and burn with indignation at the depredations of the intrepid, but treacherous and inhuman Cortes and Pizarro ?

The first settlers of *North America* were actuated by love of religious liberty.—The settlements of *New England* were occasioned by those religious disputes which attended the reformation from popery in the land of our fathers. The rise of popery is commonly reckoned from A. D. 606, when Pope Boniface 3d procured the title of universal bishop. From that time profound ignorance reigned. The most entire subjection to the pope was required. Early in the 13th century, a decree passed, that all heretics, meaning all who maintained any sentiments, different from those of the church of Rome, should be burned. Vast numbers were burned, and some for presuming to doubt, whether the bread, used in the eucharist, was the real body of Christ. Just before the reformation, the pope declared himself the sovereign of the world, as well as the supreme head of the church ; and undertook to dispose of different parts of the earth at his pleasure. John Wickliff, who appeared a little before the year 1400, was the morning star, and Martin Luther, who shone about the year 1520, was the sun of the reformation.

In 1534, Henry 8th, King of England, renounced the authority of the pope, and caused himself to be proclaimed, under Christ, the supreme head of the church of England. He did nothing however to purify the church from popish errors and superstitions ; but destroyed indiscriminately papists and protestants, who refused to acknowledge his own supremacy.

Edward 6th, son and successor of Henry 8th, the Josiah of his day, gave new spirit and strength to the protestant cause, and became its bright ornament and firm support.

Edward was succeeded by his sister Mary, a bigoted papist, who persecuted the protestants with unrelenting fury. “ The bloody scene,” says Dr. Goldsmith, “ began by the martyrdom of Hooper, bishop of Gloucester, and Rogers, prebendary of St. Paul’s. They were condemned to be burned, Rogers in Smithfield and Hooper at Gloucester. Rogers, beside the care of his

own preservation, lay under very powerful temptations to deny his principles, and save his life. For he had a wife, whom he tenderly loved, and ten children. But nothing could move his resolution. Such was his serenity after his condemnation, that the jailers, we are told, waked him from a sound sleep upon the approach of the hour, appointed for his execution. He desired to see his wife ; but Gardiner told him, that, being a priest, he could have no wife. When the faggots were placed around him, he seemed no way daunted, but cried out, ‘ I resign my life with joy in testimony of the doctrine of Jesus.’*” This was A. D. 1555.

On the accession of queen Elizabeth, who was a protestant, the reformation begun by Edward was partially restored. “ Then was established that form of religious doctrine and ecclesiastical government which still subsists in England.” The 39 articles were adopted in 1563. And the clergy were required to subscribe, not only to these articles, but also to the *ceremonies* prescribed by authority. *This* many of the greatest and best ministers refused to do. And this refusal marks the epoch of non conformity. The church of England, retaining, as was thought, some remains of the Romish superstitions, “ they who desired a further separation from those superstitions and a more pure and perfect form of religion were denominated puritans.” Elizabeth wished to preserve the ornaments and habits worn by the clergy, when the Romish religion and rites prevailed. But many of the puritan clergy refused to wear them, as they considered them badges of popery, and for this refusal, in which they acted conscientiously, they were deprived of their offices, imprisoned, and variously persecuted.

“ The puritans disapproved of the bishop’s affecting to be thought a superior order to presbyters, and claiming the sole right of ordination, and the sole exercise of ecclesiastical discipline. They complained of the exorbitant power and jurisdic-

* Goldsmith’s History of England.

tion of the bishops and their chancellors, in their spiritual courts, as derived from the law of the pope and not from the word of God. They lamented the general access of all persons to the Lord's table, and the expression in the funeral service, to be pronounced over the worst as well as the best of men—*in sure and certain hope of the resurrection to eternal life*. They disapproved of some of the church festivals or holy days in commemoration of particular saints, without any scripture example. They were unwilling to conform to certain rites and ceremonies, as the sign of the cross in baptism, it being no part of the institution, as recorded in scripture, and it having been abused to superstitious purposes by the church of Rome." To these things prescribed by authority they could not conscientiously conform and submit. It is well known, says Dr. Mather, that "nearly five and twenty hundred faithful ministers of the gospel were silenced in one black day, because they would not comply with some things by themselves counted sinful, and by the imposers confessed indifferent. And it is confirmed by a modest calculation, that this persecution procured the untimely death of three thousand non-conformists, and the ruin of three score thousand families within five and twenty years."* "There was no essential difference in doctrine between the conformists and the puritans ; but the latter insisted on the natural right of every man to judge for himself, and make profession of that religion, which he apprehends to be most agreeable to truth, as far as it does not affect the peace and safety of the government he lives under." The puritans are thus characterized by Mr. Neal. "They were men of undissembled piety and devotion ; mighty in the scriptures ; zealous for the protestant religion ; of exemplary lives ; far remote from the liberties and fashionable vices of the day, and indefatigably diligent in instructing those committed to their care. They were the most pious and devout men in the land : *men of prayer*, in secret and public, as well as in their families. Their manner of devotion was fervent and solemn. They de-

* Mather's ~~Mage~~ *Mage*.

pended on the Divine Spirit, not only to teach them how to pray, but what to pray for. They had a profound reverence for the holy name of God ; and were great enemies not only to profane swearing, but also to foolish talking and jesting. They were strict observers of the Lord's day ; spending the whole of it in acts of private and public devotion and charity. It was a distinguishing mark of a puritan in the days of queen Elizabeth, to see him going to church twice a day with his bible under his arm, and while many others were at plays and interludes, at revels, or walking in the fields, or at the diversions of bowling, fencing, &c. on the evening of the Sabbath ; these with their families were employed in reading the scriptures, singing psalms, catechising their children, repeating sermons and prayers. Nor was this the work of the Lord's day only ; but they had their hours of family devotion on the week days, esteeming it their duty to take care of the souls, as well as the bodies of their children and servants. They were circumspect, as to eating and drinking, apparel and lawful diversions ; frugal in house-keeping ; industrious in their particular callings ; honest and exact in their dealings ; and solicitous to give to every one his own."

Elizabeth was in many respects a wise and politic queen. Her administration was marked by an energy, which commanded the respect of all foreign nations, and contributed greatly to the renown of her own. She held the balance of Europe. She commanded the veneration of her age ; and has secured the admiration of posterity. She was however in religious things a perfect tyrant. She was either ignorant of the rights of conscience, or disposed to trample them under foot. She exercised the same persecuting spirit toward the puritans, which her sister had exercised toward the protestants.

Under the administration of James 1st, successor to Elizabeth, the puritans were persecuted with great cruelty. Many therefore fled from their native country, to enjoy religious liberty. The puritan church in the north of England, in 1606, was divid-

ed into two distinct churches ; to one of which belonged Mr. John Robinson, afterward its minister, and Mr. William Brewster, afterward its ruling elder. This church, being exceedingly harrassed for its non-conformity, sought an asylum in Holland. After residing there 12 years, in the cities, Amsterdam and Leyden, they meditated the design of removing to America. Having offered many addresses to heaven for direction, they resolved to cross the Atlantic. It being thought expedient that a few of them should go first, and the rest follow at a convenient time, a majority of them, with Mr. Robinson, remained at Holland, while Mr. Brewster, and one hundred others, 18 of whom were women, and 42 children and servants departed. The season of separation was most interesting. "The night before their departure was spent in fervent and affectionate prayers and in that pathetic intercourse of soul, which the feeling heart can better conceive than describe. The affecting scene drew tears from the eyes of strangers. When the time, at which the voyagers were about to depart, arrived, they all with their beloved pastor fell on their knees, and with eyes, hands, and hearts, raised to heaven, fervently commended their adventuring brethren to the blessing of the Lord."*

They sailed from Plymouth, England, Sept. 6th ; and arrived at this country Dec. 11th, Old Style, answering to Dec. 22d, New Style, 1620. Before landing, having devoutly offered their grateful acknowledgments to God for his protecting care, they formed themselves into a body politic, and chose Mr. John Carver their Governor. In thankful remembrance of the christian friends, whom they found in the last town they left in their native country, they called the place of their settlement Plymouth.† That was the first town settled in New England.

My friends and brethren, it is now winter. Desolation reigns around us. But we have warm habitations and things conveni-

* H. Adams' Hist. of N. E.—For Mr. Robinson's parting address, see Neal's Hist. of the Puritans, vol. 2, page 146.

† Holmes' American Annals.

ent for us. Not so our venerable forefathers, who, 200 years ago landed on these then dreary shores. "They sat down on bare creation, without a house to shelter, or a friend to welcome them." With hearts of sensibility, behold them, after a tedious voyage across the Atlantic, 101 in number, three thousand miles from their native country, at the commencement of a gloomy winter, in a land uncultivated, and inhabited by savage men and savage beasts ; the only English settlement in North America, being the Virginia colony, planted 13 years before, and that at the distance of several hundred miles. A mortal sickness, occasioned by fatigue, and cold, and want of all things, raged among them, and swept away about half their number before the opening of the next spring. But, in the principles and motives, which induced them to leave their native country, and especially in the exercise of faith in God, they found firm support under all their trials and hardships. Divine providence smiled upon them, by disposing several Indian chiefs, and particularly the powerful Massassoit, to make peace with them the year after their arrival. In four years their number was 180, and they had erected 32 dwelling houses. The fifth year they received the heavy tidings of the death of their beloved pastor. Mr. Robinson is characterized as a man of distinguished natural abilities, of a well cultivated understanding, eminent piety, and a mild, candid, and amiable temper. Mr. Neal stiles him the father of the Independants.

"The new colonists made it their principal object to form churches on what they supposed to be the gospel plan." Thus they laid the foundation of the first church in Plymouth. "They aimed wholly," says Mr. Hubbard, "at the primitive pattern described in the word of God, and the practice of the apostolic churches." They embraced the congregational system, because they thought it agreeable to the christian scriptures. It was their firm belief, that "no churches and no church officers have any authority from scripture to control other churches and church officers ; and that all church members have equal rights

* History of New England.

and privileges." In doctrine they agreed essentially with the church of England and the reformed churches generally. They were strictly Calvinistic. "They were a plain, industrious, conscientious, and pious people. Tho' their piety was fervent; yet it was also rational, and disposed them to a strict observance of the moral and social duties.* The learned men among them were men of superior abilities and undaunted fortitude. The respectable names of Carver, Bradford, Winslow, Prince, and others, are immortalized in the annals of New England."†

Let us, my friends, delight to read their history, and endeavor to profit by the lessons of wisdom they have left us. By cherishing ardent love of liberty; by bearing trials and sufferings with fortitude; by promoting solid and useful learning; by avoiding profligacy of manners and every vice that degrades our nature, and practising every virtue that adorns it; by maintaining supreme reverence for religion, and clinging with unalterable attachment to its sacred institutions; let us show ourselves sons of these pilgrims. And let us relate the history of their sufferings and their virtues to our children, and charge them, in remembrance of their pious progenitors, to imbibe and cherish those religious principles, which are the foundation of all that is great and good, amiable and happy.

* Note. Are Calvinistic sentiments of good moral influence? So long as the history of New England is read, the lives of those who laid the foundations of its civil and ecclesiastical order, formed under the influence of those sentiments, will answer—*Yes*.

† H. Adams' History of New England.

PART SECOND.

THE foundation of the *Massachusetts* colony was laid A. D. 1628. Its settlement was projected expressly for the purpose of providing for non-conformists a safe retreat, where they might enjoy religious liberty in matters of worship and of discipline. The company, to whom this section of New England had been sold, sent over about one hundred people, under the government of Capt. John Endecot, to carry on the plantation of Naumkeak, afterward called Salem. The colonists called that town *Salem*, as an expression of the *peaceful* asylum, which they found in the American wilderness. That was the first permanent town in Massachusetts. It was a primary object with the new settlers to form a church at Salem upon the same general plan of order and discipline with that at Plymouth.

The first *church in Salem was gathered in 1629. Its first ministers were Mr. Francis Higginson and Mr. Skelton. In 1630, Gov. Winthrop arrived at Salem at the head of about 1500 persons of various occupations, many of whom were men of wealth and quality.

† The growth of the Massachusetts, was much more rapid than that of the Plymouth colony. For in ten years after the settlement of the Plymouth colony, the number of inhabitants did not exceed 300 ; but in ten years from the commencement of the Massachusetts more than 20,000 persons had arrived, and 300 ships had been employed in their transportation.

The towns, next to Salem in the order of settlement, were Charlestown, Dorchester, Boston, Roxbury, Lynn, Watertown. Cambridge, and *Ipswich*.‡

* Note. For the original covenant of that church see Mather's Mag. Vol. 1, page 66.

† American Annals. ‡ Davis' Dis. before Mass. His. Society.

The remainder of this discourse will be occupied with the settlement and the ecclesiastical history of this town.

As no records of this church, dated further back than A. D. 1739, have ever fallen into my hands, the ecclesiastical history, proposed, must be collected from various sources, and cannot in all respects be so full and satisfactory, as is desirable. The following sketch is the result of considerable investigation of the most authentic sources of information, to which I have been able to find access :

The earliest notice which I find of this town is in 1611. "This year Mr. Edward Harlie and Nicolas Hobson sailed to North Virginia, and visited **Agawam*, where the natives used them kindly."† The next earliest mention of it, which I have seen, is contained in the following extract from Belknap's Biography, article *Carver*. It refers to the pilgrims on board the *Mayflower*, Capt. Jones, while lying at Cape Cod Harbor, Dec. 1620, and casting about for a place of settlement. "Others thought it best to go to a place called *Agawam*, 20 leagues northward, where they had heard of an ‡excellent harbor, good fishing, and a better soil for planting."

June 13, 1630, Gov. Winthrop had an interview with the Sagamore of Agawam on board the *Arabella*, when lying at anchor off Salem harbor. "In the morning," says the Governor || "the Sagamore of Agawam and one of his men came aboard, and staid with us all day." Thus a favorable opportunity was presented to the Governor to treat with the Indians of this town, if he were disposed to avail himself of it.¶

* The Indian name of this town.

† Prince's Annals. ‡ As to the excellence of the harbor they were misinformed. || Winthrop's Journal.

¶ *Did our fathers obtain this territory from the natives by fair purchase?* According to Gov. Winslow it was the general practice of the Plymouth colony, till the commencement of the Indian wars, to purchase of the natives all the land they possessed. For, said he, in 1676, "I think I can truly say, that before these present troubles broke out, the English did not possess one foot of land in this colony, but what was fairly obtained by honest purchase of the Indian proprietors."—[Hubbard's Indian Wars.] This probably was equally true with respect to the Massachusetts colony. That *Ipswich*

At a session of the General Court, holden at Charlestown, Sep. 7, 1630, it was ordered, "that a warrant be sent immediately to Agawam to command those, who were planted there, immediately to retire."* This might refer to fishing establishments, made here by ships, which came annually from England. Such establishments were then made at Cape Ann and other places.

In March 1633, John Winthrop, Esq. a worthy son of Gov. Winthrop, began a plantation here.† Mr. Hubbard informs us that "the Governor and his Council, being alarmed by some companies of Frenchmen, who were sent into these parts, agreed with all expedition, to hasten the planting of Agawam, one of the most commodious places in the country for cattle and tillage, lest an enemy should prevent them, by taking possession of the place. To that end the Governor's son was ordered forthwith to go and begin a plantation there, although he had only twelve men—allowed him to make the attempt, which was that spring effected."‡

"In April 1633, Gov. Winthrop,"|| a man preeminent for piety, wisdom, integrity, and liberality, in fine, for every virtue that can adorn a christian statesman, "went on foot from Boston to

was obtained by purchase appears from the two following votes in the town records :—In 1700, voted, that Col. John Wainwright, Col. John Appleton, &c. be a committee to treat with Maj. Gen. Winthrop about the deed of this town, which the Indians gave to his father, and to procure the same for the town's benefit.—Vol. 2, leaf 48.—Voted, that Captain Appleton, and our two representatives (Nehemiah Jewett, Esq. and *Dea. Nathaniel Knowlton) treat with the Hon. Wait Winthrop, Esq. with respect to Masconomo's deed of Agawam, made to his honored father, Governor of Connecticut colony. vol. 2, leaf 77. * For some notice of the Deacon see the Appendix, No. 1.

* Prince's Annals. † Winthrop's Journal.

‡ In Prince's Annals are nine of their names, viz. : William Clark, Robert Coles, Thomas Howlet, John Biggs, John Gage, Thomas Hardy, William Perkins, Mr. Thorndike, and William Sargeant.

|| For the lives of Gov. Winthrop, his son John, and the principal governors and magistrates, who were shields to the churches of New England, until A. D. 1686, see Mather's *Magnalia*. Those who laid the foundations both of our civil and ecclesiastical order, were highly respectable for intelligence and integrity.

Agawam ; and, because the people there wanted a minister, he spent the Sabbath," and in the language of that day, "exercised by way of prophecy." The Governor pursued his course through almost a trackless desert. November, the same year, "Rev. John Wilson, by leave of the congregation of Boston of which he was the pastor, went to Agawam, to teach the people of that plantation, because they had yet no minister."*

August 5, 1634, by order of General Court this town was incorporated by the name of Ipswich.† This name was designed as a grateful memorial of the kindness which its first settlers received at Ipswich, in England, whence they embarked for this country.‡ The same year this church was gathered. It was the ninth church in the Massachusetts.

Its first pastor was the Reverend Nathaniel Ward. He was born in Haverhill, in England, A. D. 1570 ; was son of John Ward, a minister of the established church ; and educated at the University in Cambridge. He was a practitioner of law before he commenced the work of the ministry. Travelling with certain merchants into Holland, Germany, Prussia, and Denmark, he became acquainted with David Parœus, a distinguished scholar and divine, through whose influence he turned his attention from law to divinity. After pursuing a course of theological studies at Heidelberg, he returned to England, and was settled in the ministry in Standon, in Hertfordshire. Dec. 12, 1631, he was ordered before the bishop to answer for his non-conformity, and forbidden to exercise his clerical office. He came to this country in June 1634, and the same year took the pastoral charge of this church. He appears to have sustained his special relation to the church only two or three years, though he preached more or less to the people for eleven years. He returned to England in 1647, and was settled in Shenfield, near Brentwood, where he ended his days, aged 83. Mr. Ward appears to have been a man of piety, though of great eccentricities. He was

* Winthrop's Journal.

† Ipswich town records.

‡ Morse's and Parish's History of New England.

certainly a man of abilities and learning. In 1641, he preached the election sermon. The same year the General Court established 100 laws, called *The body of Liberties*, which were drawn up by Mr. Ward.* As a writer he is now chiefly known, as the author of *The simple cobbler of Agawam*; a book full of wit and satire, which he composed in this town, and published in England.† So prone was Mr. Ward to indulge a facetious humor, that Cotton Mather stiles him *St. Hilary*. His natural humor was often indulged to excess. 'The simple cobbler, tho' eagerly sought by those who delight in the curious, does him no honor as a divine. He was deficient in candor toward those who differed from him in opinion. In his view toleration was a crime. He was father of Rev. John Ward, of Haverhill, in this county, a minister of superior piety and excellence. ‡ The celebrated Gyles Firmin married a daughter of Mr. Ward and settled in Ipswich, as a physician.

During most of the first year of Mr. Ward's ministry at Ipswich, he was assisted by Rev. Thomas Parker, a minister eminent for piety and learning, who was invited by the people to be settled as his colleague, but who declined the invitation,|| and was soon after settled as the first minister of Newbury. Mr. Hubbard says, that "the plantation at Agawam was, from the first year of its being raised to a township, so filled with inhabitants, that some of them presently swarmed out into another place a little further eastward," meaning Newbury.

Rev. *John Norton* was settled colleague with Mr. Ward in 1636. He continued in his relation to this church and people till about the year 1653, when, after much solicitation on the one hand, and opposition on the other, the civil authority at last, interposing, he was obtained by the old church in Boston, as suc-

* American Annals.

† Mr. Samuel Baker of this town has a copy of it.

‡ The lives of many learned and pious ministers, who commenced their work in England before they came to this country are contained in Mather's *Magnalia*. To that work the reader is referred for the fullest account in any one author, of Mr. Ward, Mr. Norton, the first Mr. Rogers, and Mr. Cobbett.

|| Town records.

cessor to the venerable John Cotton. Mr. Norton was born in Starford, Hertfordshire, Eng. May 6, 1606. In early childhood he exhibited evidence of superior talents ; wrote Latin with correctness and elegance, when under 14 years of age ; and was one of the finest scholars at the University of Cambridge, where he received his education. He was a man of profound and various learning ; a most accurate grammarian, an acute reasoner, and an universal scholar. His natural temper was too choleric ; but it was so sweetened by the grace of God, as to render him uncommonly pleasant and amiable. After his conversion, which, according to Cotton Mather, took place under the ministry of Rev. Jeremiah Dyke, of Epping, his attention, which had previously been much occupied with literary and scientific pursuits, was exclusively devoted to the study of theology. Experimentally acquainted with repentance, faith, and holiness, he preached on these subjects with power and effect. As a preacher, he was sentimental, elegant, and impressive. He was a firm pillar in the christian temple. But, notwithstanding all his excellence, a storm of persecution drove him to this country. He arrived at Plymouth, October 1635, and was invited to settle in that plantation. But declining that invitation, he removed to Boston early in 1636, where he was much respected, and his counsel sought by the civil magistrates in their most difficult affairs. In the course of the year he accepted an invitation to settle in this town. While he was here, he wrote a defence of the government, adopted by the churches of New England, in Latin. He had a principal part in forming and recommending the Cambridge Platform, adopted in 1647. He wrote also a treatise on the sufferings of Christ.* While minister of Boston, he was eminently useful. After the restoration of Charles 2d, Mr. Norton was sent, as one of the agents of Massachusetts for the purpose of addressing him in behalf of the colony. He sailed for England in February 1662, and returned in the following September, and died suddenly, April 5, 1663, being about 57 years old.

* For his various publications see Allen's Biographical and Historical Dictionary.

Mr. Norton's sermons were usually composed with great care. In his extemporaneous, devotional exercises, there was a fulness, variety, and fervor, seldom equalled. Dr. C. Mather observes, that "it even transported the souls of his hearers, to accompany him in his devotions, wherein his graces would make wonderful sallies into the vast field of entertainments and acknowledgments, with which we are furnished in the new covenant for our prayers. I have heard of a goodly man in Ipswich, he adds, who, after Mr. Norton's going to Boston, would ordinarily travel on foot from Ipswich to Boston for nothing but the weekly lecture there ; and he would profess that it was worth a great journey to be a partaker in one of Mr. Norton's prayers."

Mr. Nathaniel Rogers was settled as colleague with Mr. Norton, Feb. 20, 1638. He was the second son of the Rev. John Rogers, of Dedham, born about the year 1598. He was educated at the Grammar School in Dedham till about 14 years old, when he was admitted into Emanuel College in Cambridge, where he was a diligent student and a distinguished scholar. He was an early subject of grace. "To all his other learning," says Dr. Mather, "there was that glory added, for the crown of all, the fear of God, the principles of which were instilled into his young soul, with the counsels of his pious mother, while he sat on her knees, as well as his holy father, when he came to riper years. From his very childhood he was *exemplary for the success, which God gave unto the care of his parents, to principle him with such things, as made him wise unto salvation." He was settled in Assington, in Suffolk, where he continued five years, preaching the gospel in a very faithful, interesting, and successful manner, and enforcing his instructions by a very exemplary and holy life. Mr. Neal,† speaking of those who left their country, according to our Saviour's advice, *when they persecute you in this city, flee ye into another*, mentions Mr. Rogers, who, "seeing the storm which had driven his neighbors from their anchor, and being fearful of his own steadfastness in the

* The Doctor might have used a more appropriate word.

+ History of the Puritans.

hour of trial, resigned his living into the hands of his patron, and, forsaking the neighborhood of his father, and all prospects of worldly advantage, cast himself and his young family upon the providence of God, and embarked for New England, where he arrived about the middle of Nov. 1636. He was invited to settle in Dorchester; but, as those good men, who accompanied him, came with a desire of enjoying his ministry, and could not be accommodated there, he accepted an invitation to settle in this town.* He preached his own installation sermon—the text, *who is sufficient for these things?* A sermon, says Dr. Mather, “so copious, judicious, accurate, and elegant, that it struck the hearers with admiration.” He further speaks of him “as a remarkably modest man, tho’ one of the greatest, that ever set foot on the American strand; as equal to Norton, in his greatest excellencies; as worthy of being compared with the very best ministers, which make the best days of New England; as little, if any, behind the chiefs of them all.”

Mr. Rogers was subject to much bodily infirmity and mental depression. The removal of his worthy colleague to Boston greatly depressed his spirits. He died July 2, 1655, aged 57. The morning previous to his death, he blessed his family, spake cheerfully of heavenly things, and uttering these, as his last words, *my times are in thy hands*, died in peace.

Mr. Hubbard speaks of him in the following terms: “By this” (a prevailing epidemic) “was put a period to the life and labors of that reverend, learned, holy, and worthy minister of the gospel, Mr. Nathaniel Rogers, pastor of the church at Ipswich, to whom it may be honor enough to say, he was the son of Mr. John Rogers, the famous preacher at Dedham, of whom

* Those ministers, who fled from persecution in England to this country, were generally attended or followed by a number of pious and intelligent people, who had enjoyed their ministry in their native country. Many such attended or followed Mr. Ward, Mr. Norton, and Mr. Rogers, to this town. Seventeen male members of Mr. Rogers’ church came to this town, and sat down under his ministry. The following, according to tradition, are some of their names: William Goodhue, Nathaniel Hart, Nathaniel Day, Robert Lord, Messrs. Warner, Quilter, Waite, Scott, Littlehale, Lambert, Lumax, Bradstreet, Dane, and Noyes.

it might be affirmed, that he was the only Boanerges of his age. But this, his son, treading in his father's steps, was, though not his oldest son, yet heir of a double portion of his spirit, and worthy to have transmitted more honor to his posterity, than he received from those before him, by reason of his eminent learning, singular piety, holy zeal, with other ministerial abilities. But, being always burdened with many bodily infirmities, he was never able to polish any of his lucubrations, to render them fit for the public, so as thereby the church of God was deprived of his elaborate studies, further than his auditory reached, who were his epistle, seen and read of all that knew them. Indeed his ministry and that of his worthy colleague had such authority in the hearts of the hearers, that none of them, though a great auditory, were in the time of their ministry, or since (in 1682) ever leavened with any corrupt doctrine or heretical principle, which God grant may still continue.*"

Mr. Rogers left many precious monuments of his ministry in the hearts of his people; so many, says Dr. Mather, that "he justly reckoned that well instructed and well inclined people his crown." He published a letter to a member of the House of Commons in 1643, in which he urged a reformation in ecclesiastical affairs. He also left in manuscript a vindication of the congregational church government in Latin.

Happy and flourishing in virtues and in graces were this church and people under the ministry of these two able and faithful servants of Christ. Hear what Dr. Mather says of this church at that day: "Here was a renowned church, consisting mostly of such illuminated christians, that their pastors in the exercise of their ministry might think that they had to do, not so much with disciples, as with judges. Glorious was the church at Ipswich now in two such extraordinary parsons with their different gifts, but united hearts, carrying on the concerns of the Lord's kingdom in it."

After the death of Mr. Rogers and the removal of Mr. Norton, Rev. Thomas Cobbet was settled over this church and peo-

* History of New England, page 554.

ple. He sustained his relation to them from 1656, till Nov. 1685, the time of his death. Mr. Cobbett was born in Newbury, Eng. in 1608, and educated at Oxford. He was a pupil of the famous Dr. *Twiss*. After experiencing a storm of persecution for his non-conformity, he came to this country in 1637, in the same vessel with Rev. John Davenport. He was immediately settled at Lynn, colleague with Rev. Mr. Whiting, and thence removed, through want of a competent support, to this town. It is mentioned by Dr. Elliot,* as an evidence of his possessing extraordinary qualifications for the pastoral office, that he was "chosen to succeed two such eminent divines, as Mr. *Rogers* and Mr. *Norton*, one of whom was removed to Boston to stand in the place of the great Cotton, while the other was called to dwell in his everlasting habitation. He excited great attention to religion in this town, was fervent in spirit, persevering in duty, and adorning his profession by his example."

He wrote many books, which were highly commended at his time. He wrote on the fifth commandment, as also on the first and second. He wrote on the duties of civil magistrates; likewise a vindication of the government of New England against their aspersors. He also wrote a learned defence of infant baptism, highly commended by Mr. Cotton, in his preface to Norton's answer to the enquiries of Apollonius, &c. His book on prayer is said to have been most excellent. Dr. Mather stiles it "a large, nervous, golden discourse;" and says, "of all the books, written by Mr. Cobbet, none deserves more to be read, or to live till the general burning of the world, than that of prayer." He speaks of him as a man, mighty in prayer. "That golden chain," says he, "one end of which is tied unto the tongue of man, and the other to the ear of God, our Cobbet was always pulling at; and he often pulled to such marvellous purpose, that the neighbors were almost ready to sing of him, as Claudian did upon the prosperous prayers of Theodosius—*Onimium dilecte Deo*. If New England had its Noah, Daniel, and

* Biographical Dictionary.

Job, to pray wonderfully for it, *Cobbet* was one of them." The inscription on his tombstone was appropriate :

Sta, viator ; Thesaurus hic jacet,
THOMAS COBBETUS,
 cujus
 Nosti preces potentissimas, ac mores probatissemos,
 Si es No~~x~~ Anglus.
 Mirare, si pietatem colas ;
 Sequere, si felicitatem optes.

To a respected friend I am indebted for the following translation :

“ Stay, passenger, for here
 A treasure lies ;
 A Cobbet’s precious dust :
 If to New England thou belong,
 His powerful prayers, his life, to all approved,
 Need not to *thee* be told.
 If piety attract thee, *him* admire,
Him follow, if to glory thou aspire.”

Mr. Cobbet left three sons, Samuel, Thomas, and John, and one daughter, Elizabeth.

Mr. Cobbet, the year of his ordination, 1656, was assisted in the ministry by Mr. William Hubbard, who was settled as his colleague, probably in 1657.* In the book of Wonder-Working Providences, mention is made of William Hubbard, a representative in the General Court, from this town. He is mentioned as one of the ablest speakers in the Assembly, in 1637, as second to none in solid argument. This gentleman is supposed to have been the father of our Mr. Hubbard.

He was born in England in 1621, and graduated in the first class at Harvard College, in 1642, and died Sept. 14, 1704,

* Ipswich town records. The records do not mention the time of his ordination. But it clearly appears from them, that in 1656 the town contemplated settling him, and that in 1659 he had been some time settled. In the preface to Hubbard’s History of New England, his ordination is *incorrectly* stated at about 1666 or 1667.

aged 83. "He was certainly," says his *biographer, "for many years the most eminent minister in the county of Essex ; equal to any in the province for learning and candor ; and superior to all his cotemporaries, as a writer." It is a decisive proof of his high literary character, that after the death of President Rogers, although Dr. Increase Mather was living in the neighborhood, Mr. Hubbard was sent for, at this distance, to preside at the commencement at Harvard College.

Mr. Hubbard published an election sermon, "among the very good ones ;" a fast sermon ; a funeral discourse with memoirs of Major Gen. Daniel Denison ; a narrative of the Indian wars from 1607 to 1677 ; a testimony to the order of the gospel in the churches, (in connexion with the venerable Higginson.) He wrote also a history of New England ; a manuscript copy of which he left with the General Court, in 1682, and which was published in 1815. This is a history of New England from its discovery to 1680. "It is the original source from which several of our earliest historians derived much of their information,"

Notwithstanding the distinguished eminence of Mr. Hubbard, as a scholar and a preacher, very little seems to be known of him in the town where he labored for nearly half a century. The principal reason may be, he out-lived his public labors. And was remembered by the infirmities of his age rather than by the strength of his powers in the days of his usefulness.†

After the death of Mr. Cobbett, Mr. John Denison, a native of this town, assisted Mr. Hubbard in the ministry.‡ He preached as a candidate and as a settled minister, from 1686 to 1689, when he died. His early death was deeply lamented by his af-

* Dr. Eliot. The reader is referred to Elliot's and Allen's Biographical Dictionaries for a concise account of Mr. Hubbard and most of his successors.

† See Mr. Frisbie's letters, His. Coll. Vol. 10, page 35.

‡ Town records, Oct. 17, 1704. The town voted to give the 20 pounds, for which the old meeting house was sold to defray Mr. Hubbard's funeral charges.

fectionate flock. Dr. Cotton Mather describes him* as “a gentleman of uncommon accomplishments and expectations, of whom the church in Ipswich hoped, that under his shadow they should sit many years. He was to them a *pastor*, of whose fruit they tasted with an uncommon satisfaction.”

In 1688 Mr. John Rogers assisted in the work of the ministry here, and so continued to do till his ordination, which took place Oct. 12, 1692.† He was born July 7, 1666, and graduated at Harvard College in 1684, and died Dec. 28, 1745, in the 80th year of his age. Those who are now living among us, and are 85 years old, were ten years old when Mr. John Rogers died. Possibly some may remember him. Mr. Wigglesworth, of the Hamlet, now Hamilton, who is justly stiled an eminent divine, preached his funeral sermon, and thus delineated his character : “As to natural endowments, he was blessed with a clear apprehension and sound judgment ; was of a thoughtful and inquisitive temper of mind ; in the diligent improvement of which advantages, through the blessing of God, he acquired much valuable knowledge ; especially much of that knowledge the lips are to keep, and the pastor after God’s own heart to feed his flock with. His private conversation was edifying and pleasant. He had a conspicuous degree of prudence, necessary to well managing and administering the affairs of Christ’s household. He was robust, useful, and active in old age, being enabled to labor in word and doctrine to the last, and quit the stage in action.”

In 1706 Mr. R. preached the Election Sermon. In 1739 he preached a funeral discourse, occasioned by the death of Hon. John Appleton, Esq. entitled “*The perfect and upright man characterized and recommended.*”

* In a sermon, preached at Boston, July 14, 1726, occasioned by the death of Mrs. Elizabeth Cotton, daughter of Hon. Nathaniel Saltonstall, Esq. of Haverhill, sister of the Hon. Gurdon S. Esq. Governor of Connecticut, who was first married to Rev. John Denison, of Ipswich, by whom she had Col. John D. of this town, and afterward to the Rev. Roland Cotton of Sandwich, by whom she had ten children. She was a most excellent christian woman. A copy of this sermon is in the hands of Miss Susan Farley, of Ipswich.

† Town records.

In 1703, while Mr. Hubbard was living, but so infirm as to discontinue the work of the ministry, Mr. Jabez Fitch was settled a third pastor with him and Mr. Rogers.* On account of the alledged incompetency of his support, he withdrew from his pastoral relation in 1724, and about two years after was resettled at Portsmouth, N. H. where he continued about 20 years, and died Nov. 22, 1746. He was son of Rev. James Fitch of Norwich, Con. who was a minister eminently “distinguished for the penetration of his mind, the energy of his preaching, and the holiness of his life.” The son was graduated at Harvard College, in 1694. He was for some years a tutor of that College, and afterward a fellow. He had a taste for historical researches, and began to make a collection of facts relative to New Hampshire. Dr. Belknap had access to his papers. His publications consisted of a sermon, occasioned by a great earthquake, Oct. 29, 1727 ; another at the ordination of Rev. John Tucke at Gosport, Isle of Shoals, in 1732 ; two sermons designed to make a religious improvement of the throat distemper, which prevailed in 1735 and 1736 ; and an account of that disease, as it appeared in New Hampshire.†

Mr. Nathaniel Rogers was born in Ipswich in 1701 ; graduated at Harvard College in 1721, and ordained colleague with Rev. John Rogers, Oct. 18, 1727 ; and after his death carried on the work of the ministry alone, till near the time of his own death, which occurred May 1775, in the 74th year of his age.

This Mr. Rogers was well known to many of you, my friends. As a man and as a minister you loved and respected him. His name and worth are in very affectionate remembrance. There was in him a suavity of manners, which attracted the society and conciliated the esteem of the young ; a modesty, which gave confidence to the reflecting ; a dignity which commanded the respect of all ages, and characters ; a store of various knowledge and a talent for communicating it, which rendered him interest-

* Town records.

† Mr. Fitch married a daughter of Col. John Appleton of this town, by whom he had a number of children, one of whom was a preacher of the gospel. The circumstances relating to Mr. Fitch's removal from Ipswich, are contained in the records of the town, and of the *first parish*.

ing and instructive in every circle and on every occasion. In the language of one, who was intimately acquainted with him, "it is hard to say, whether the great or good was his predominate character. There was in him an uncommon measure and and a rare combination of both. He had a very discerning mind, and was blessed with advantages for acquaintance with men and things. He exhibited generally something superior in turn of thought and manner of conversation. The great things of the gospel were his favorite subjects. As a preacher, he avoided vain philosophy and subtle disputings. When his heart was most moved, there appeared an energy of address rarely to be met with. In his latter days he was for some time taken off from his labors, and his mental faculties were impaired.—The people of his charge, and the neighboring churches lamented his departure with a condolence that was lively and expressive."

Mr. Rogers was as successful as well as a powerful preacher. In five years of the united ministry of his father and himself, viz. from 1741 to 1746, 149 persons were admitted to the church. In 1746 this church consisted of more than 300 members.* This was before the secession of the South Church.

Mr. N. Rogers as well as Mr. John Rogers published a sermon, occasioned by the death of Hon. J. Appleton, Esq. entitled, "The character, commendation and reward of a faithful servant of JESUS CHRIST."† He also published a sermon de-

* For their names see the church records of N. Rogers.

† Both of these Sermons are in the hands of the Hon. John Heard, Esq. Ipswich. The following extract is given with a view to preserve among us a specimen of Mr. N. Rogers' manner of writing, and the remembrance of Mr. Appleton's virtues. "His Lord entrusted him with a good stock of talents and lengthened out his time for using them to an uncommon period, about 87. And who ever improved to better advantage his abilities in all his stations and relations of life, public and private, religious and civil? Verily he obtained mercy to be faithful to the death.—He had an early sense, not only of his Lord's authority, but also of his excellency, beauty, and amiableness. His heart even appeared full of ardent love and pious affection, as well as humble subjection to him; and his life a steady, uniform practice of all piety and christian virtue. He always entertained the highest veneration for

livered at the ordination of Mr. John Tradwelle at Lynn, and another delivered after the death of Dea. Samuel Williams.

Nathaniel Rogers was son of John R. his senior colleague, *who* was son of John R. preacher of the gospel and President* of Harvard College, *who* was son of Nathaniel Rogers, the first minister of that name at Ipswich, *who* was son of John R. minister of the gospel at Dedham, Eng. *who* was grand-son of John Rogers, of London, prebendary of St. Paul's, who was burned at Smithfield in the manner already stated.

The branches of this family are numerous. No name has been more conspicuous among the divines of New England than Rogers. But none of them have been willing to appear as authors ; a circumstance honorable indeed to their modesty and humility, but much to be regretted by their posterity, who might have been delighted and edified by their writings.

Mr. Rogers was succeeded by Rev. Levi Frisbie. The interesting character of this worthy servant of Christ was justly delineated in his funeral sermon by Rev. Asahel Huntington, of Topsfield, which is in your hands. His character, as a chris-

his Lord's day and institutions ; and attended them with a constancy, diligence, reverence, and affection, hardly to be paralleled. And his private devotions were as peculiar.—He was also strictly just, righteous, faithful, obliging, kind, and condescending in all his relations and offices ; whether as a counsellor or judge, a husband, a father, or a master, a christian friend or neighbor, extending his respects unto all his Lord's commandments.—Ye are all witnesses and God also, how piously, devoutly, holy, wisely, justly, kindly, charitably, meekly, humbly, and unblamably, he ever behaved among you. And I doubt not but from the inward sense of your souls you are all ready to pronounce him a faithful servant to his Lord, and with one consent joyfully to congratulate him upon the distinguishing honors and rewards he will inherit forever." This gentleman was father of Nathaniel Appleton, D. D. pastor of the Church in Cambridge, of whom it is said, " New-England can furnish few instances of more useful talents and of more exemplary piety, united with a ministry, equally long and successful." See Eliot's Biog. Dic. Many by the name of Appleton have been among our most distinguished and most useful citizens.

* Of President Rogers it is said, " So sweet was his disposition, that the title of *deliciæ humani generis* might have been given him ; and his real piety set off with the accomplishments of a gentleman, was like a gem set in gold." Eliot's Biog. Dic.

tian and as a minister, are better known to many of you than to me. My acquaintance with him was confined to that part of his life, during which his nervous system was so disordered, that no just estimate could be formed of his talents or his worth. He introduced me to this pulpit, Sept. 21, 1805,* and officiated that day at the breaking of bread, which was the last office he ever performed in this house of prayer. He departed this life Feb. 25, 1806. The following sketch, written by one† who was intimately acquainted with him, during his whole ministry here, appeared in the Panoplist soon after his decease.

“Mr. Frisbie, was born at Branford, Con. April, 1748, and at the age of 16 or 17 years, being considered a pious youth of promising talents, was taken under the patronage of Rev. Eliezer Wheelock with a special view to the missionary service. To this he willingly devoted himself. His studies, even at school, were directed to this work, partly at Lebanon, which was then the residence of his patron, and partly at Bethlehem with Dr. Bellamy. In 1767 he entered Yale College, where he continued more than three years. He finished his collegiate studies at Dartmouth, and was there graduated in the first class in 1771. In 1775 he was ordained and commenced his missionary career. He went to the southward, and afterward to Canada. But the convulsed state of the continent at that period obstructed his progress, and left him at liberty to settle where Providence should open a door. In 1775 he came to Ipswich, and on the 7th of Feb. 1776, succeeded the venerable Nathaniel Rogers in the pastoral office. Great harmony attended his settlement, and has continued generally ever since, much to the honor both of pastor and of people. They are witnesses, that he approved himself for thirty years an unexceptionable evangelical preacher. They will remember the many important messages, he brought them, and that seriousness of manner,

* The writer of this discourse, after preaching the greater part of a year, was ordained Oct. 8, 1806. Number of church members at that time 53—Since admitted 75—Present number 82.

† Rev. Joseph Dana, D. D.

accompanied with lively conception and easy natural expression, which rendered him entertaining, as well as profitable. His prayers were not less edifying than his preaching. He gave himself to the ministry; went to it with prayerful dependence on divine help; read much, thought and conversed much; so that his profiting was more and more visible. God in great mercy at different periods blessed his labors, especially between the years 1798 and 1801, when numbers were admitted to his communion. In the church he presided with gravity and humility. In his catechisings and visits to the sick he was tender and affectionate. He wept with them that wept. At large among his people he displayed the heart of a friend. As he was easy of access to all, so he had a facility in gaining access to all, and adapting himself even to children. His conversation, beside being instructive in religious things, conveyed much general information. He was pleasantly sociable, and he was guarded: in the moments of greatest relaxation uncommonly innocent. For tenderness to the character of others he was remarkable. In his friendship he was sincere and faithful, much endeared in all his domestic relations, upright in all his transactions. He had a tenderness of conscience, which often made him diffident of himself, but gave confidence to others.

The loss of his *family and flock is great. The vicinity is greatly bereaved. His brethren lament him. The society for propagating the gospel has in him lost a worthy member. *Zion* mourns. But to him it is believed death is a blessed release. Thanks to free grace through a Redeemer, there remaineth a rest for the people of God; a crown for the faithful servant."

Mr. Frisbie published an oration on the peace in 1783; an oration at the interment of Rev. Moses Parsons, of Byfield, father of Judge Parsons; two sermons on a day of public fasting; a thanksgiving sermon; an eulogy on Washington; and a

* The parish, agreeably to their practice from the beginning, discharged Mr. Frisbie's funeral expenses. In addition to which they presented his family \$100, to procure suitable mourning apparel. Mr. F. left a widow, one son, and two daughters. The son was, for several years, a Tutor, and a Professor in Harvard College. He and his youngest sister died in 1822.

sermon before the society for propagating the gospel among the American Indians.

These, my brethren, are the men, who have from generation to generation cultivated the vine, which in 1634 God's right hand planted here. These are the watchmen who for almost 200 years lifted up their warning voices on this wall of Zion. Where is there a church in New England which can name a succession of pastors, embracing more talent, learning, piety, fidelity, and solid worth than Norton, Rogers, Cobbet, Hubbard, Dennison, Rogers, Fitch, Rogers, Frisbie? The doctrines of the puritans, carried into their happy practical results, were firmly maintained by all these venerable servants of Christ. The native depravity of the human heart; regeneration by the word and spirit of God; justification by faith working by love; the divinity and atonement of the Lord Jesus Christ; these and their kindred doctrines have been preached by all those who have been set over this people in the Lord, and embraced, it is believed by every member of this church, and by nearly if not quite every member of this society from the beginning; and it is devoutly to be hoped, in the spirit of the venerable Hubbard, that they will continue to be dispensed and received here, till time shall be no more. Should doctrines essentially different be introduced; while as becomes descendants from puritans, you ever maintain the rights of private judgment, and try all principles advanced by the holy scriptures; you will naturally inquire, which is more probable, that all your fathers were in error, or that they are so, who come to you with new doctrines? And you will not hastily receive doctrines essentially different from those, which your fathers transmitted to you, unless they are attested by a piety more deep and fervent, and by a practice more pure and exemplary.

From the first planting of this church till the death of Rev. John Rogers, viz. in 1745, this society constantly supported two ministers. The town in their address to the people of the Hamlet, when they were about to be set off, as a parish, said, "We hope it will be considered by them that we have two ministers to maintain, whose salaries must not be diminished; and as

there have been two ministers here maintained from the foundation of the town, so we hope there will continue to be to the end of the world. If it should be otherwise, it will be a shameful degeneracy from the piety of our ancestors.”* In addition to two ministers, this town, for many years, employed a weekly lecturer.

After the death of Rev. John Rogers, Mr. John Walley received a call to settle, as colleague with Rev. Nathaniel Rogers; but, difficulties arising,† a separation took place; the South Parish was formed, and incorporated in 1747, and the same year Mr. Walley was ordained over it. He was a native of Boston, and an alumnus of Harvard College. He was dismissed, at his own request, February 22, 1764, and afterwards settled in Bolton, Massachusetts, where he died. Mr. Walley was a minister sound in doctrine, and respectable for talents and character. Rev. Joseph Dana, the present minister of the South Parish, was born in Pomfret, Connecticut, graduated at Yale College in 1760, and ordained November 7, 1765. He received the degree of D. D. from Harvard College in 1801.

Between the people of the First and South Parishes there appears to be no essential difference of religious sentiment. While many societies, living in the vicinity of each other, are divided, not only in sentiment, but also in affection, there subsists between the people of these societies, living intermingled with each other, that friendship and union, which are the honor and the happiness of both. May this friendship and union be perpetual. As to religious things, this town from the beginning has, with little interruption, known, *How good and how pleasant it is for brethren to dwell together in unity!*

It is well known that Essex and Hamilton formerly constituted a part of this town and parish. Essex was separated by act of incorporation, as parish in 1679, and as town in 1819. This was the second parish in Ipswich, called till the time of its incorporation, as a town, *Chebacco*. The church was organ-

* Town Records, vol. 2, page 104.

† For particulars see Town Parish Records.

ized September 6, 1681. Its first minister was the Rev. John Wise ; who was born in this country in 1652, graduated at Harvard College in 1673, and ordained early in the year 1682. He died April 8, 1725, aged 73 years. Rev. Theophilus Pickering, successor to Mr. Wise, was born in Salem, September 28, 1700, graduated in Harvard College in 1719, ordained October 23, 1725 ; died October 7, 1747. During his ministry a separate society was formed, January 20, 1746, and a church established May 20, 1746. This was then the fourth church in Ipswich. Mr. John Cleaveland was ordained over it, February 25, 1747. He was born in Canterbury, Connecticut, April 22, 1722, and died April 22, 1799. How faithfully he preached the word, and how earnestly he wrestled with God in prayer, is well known to many of you, my friends. Mr. Nehemiah Porter was ordained in the place of Mr. Pickering, January 3, 1750, and was dismissed June 1766.* The two churches and societies in Chebacco were re-united under Mr. Cleaveland in 1774, and have continued united ever since. Mr. Josiah Webster, a native of Chester, New Hampshire, an alumnus of Dartmouth College, succeeded Mr. C. in the ministry, being ordained November 13, 1799, and was dismissed July 23, 1806. Rev. Thomas Holt was installed January 25, 1809, and dismissed April 20, 1813. Mr. Robert Crowell, the present minister of Essex was born at Salem, educated at Dartmouth College, ordained August 10, 1814.†

Hamilton was separated by act of incorporation, as a parish, October 14, 1713 ; and as town, June 20, 1793. The church was embodied October 27, 1714, styled, The Third Church in

* Mr. Porter was afterwards settled in Ashfield, Massachusetts, where he died February 29, 1820, in the one hundredth year of his age. This venerable servant of Christ did not wholly discontinue his public labors, before the last year of his life. In June, 1819, Mr. Thomas Shepherd was ordained his colleague. On that occasion Mr. Porter with a firm and steady step ascended the pulpit stairs without aid ; engaged with great fervency in the consecrating prayer, and in a distinct, audible, and appropriate manner, gave a dying charge to his beloved flock. For a sketch of his life, see the Boston Recorder, No. 33, vol. 5.

† See Mr. Crowell's Sermon, giving an historical sketch of the Second Parish in Ipswich.

Ipswich. The same day Mr. Samuel Wigglesworth was ordained. He died September 3, 1768, in the 80th year of his age, and in the 54th year of an able, faithful and successful ministry. He was graduated at Harvard College in 1707. Rev. Manasseh Cutler LL. D. present minister of Hamilton, was graduated at Yale College in 1765, and ordained September 11, 1771. He and his predecessors have supplied the desk more than a century.*

Linebrook parish composed partly of Ipswich and partly of Rowley, was incorporated in 1746. Mr. George Leslie, its first minister, was born in Scotland, educated at Harvard College, ordained in 1749, and dismissed in 1779. Mr. L. wrote his sermons with great care, and was esteemed an able and good preacher. His successor, Mr. Gilbert T. Williams, was the son of a very respectable clergyman of Windham, New Hampshire, an alumnus of ~~Harvard~~ *Dartmouth* College, ordained in 1789, and dismissed in 1813. The church in Linebrook is almost extinct. Two females are all that remain of a church once respectable for numbers and for graces. Unhappy divisions in sentiment render the little society inadequate to the support of a gospel minister.

A Baptist Society was incorporated in 1817. They have had no settled minister. A few families in the northern part of the town belong to the first parish in Rowley.

The leading men in this town from its settlement to the present time, have felt the importance of maintaining the institutions of christianity, and set a laudable example of attendance on public worship. Our pious ancestors took possession of this place in the name of the Lord. To him they consecrated every spot, where they spread their tents, where they erected their habitations. If "God sifted three nations, that he might bring choice grain into this wilderness," a goodly portion of the choicest grain was planted here. The ancient fathers of this town were eminent for piety and integrity. They felt that religion was the great

* See Dr. Cutler's century sermon, delivered at Hamilton, Oct. 27, 1814.

concern of man. They were sensible that that portion of their property was best appropriated, which was devoted to their spiritual instruction, and that of their rising offspring. Knowing that the *Lord hath appointed that they who preach the gospel should live of the gospel*, it was their pleasure to give to those faithful men, who devoted their time to the service of their souls, an honorable support. The expense* of public worship and instruction was burdensome to them, just as the air is burdensome, which, while it presses upon us with great weight, sustains our life and promotes its comfort. *The word of God was precious in their day.* They remembered and hallowed the Lord's day. They loved his holy temple. They earnestly desired to *dwell in the house of the Lord all the days of their life, to see the beauty of the Lord, and to enquire at his temple.* They came to sacramental lectures in full assembly. They generally conse-

* Men in general receive a full compensation *in this life* for what they expend in supporting public instruction. But you ask, If my soul be ~~lost~~, of what advantage to me is the preached gospel, which I aid in supporting? Much, various ways. Your property commands a higher price. You sleep better in your beds. Your possessions and your life are more secure against robbers and assassins. Your wives, daughters, and sisters are more secure against invaders, worse than *mere* assassins. You are more happy in the society of your friends. Your minds, and those of your children and friends, are more enlarged and more enlightened. You are treated with greater kindness by those around you. You enjoy better laws, and a better administration of those laws, for the principles and spirit of christianity, as inculcated by its appointed teachers, are infused into those laws and that administration. You have more confidence in the declarations of men. You see every where a better state of morals. The society, where you dwell is actually more wealthy in consequence of the more industrious habits, formed and cherished under the constant dispensation of christian doctrines and precepts. In fine, as a man, as a citizen, as a member of human society, your security, peace, and happiness are greatly increased by means of the general influence of christian knowledge, through the stated ministry of the word. Leaving the everlasting concerns of the soul, then, out of view, you are bound, *as a man and as a citizen*, to aid in the support of this institution. But why, my friend, shall your precious soul be lost? Is not the gospel *able to make you wise to salvation?* *Why will you die?* If the preached gospel, besides conducting to your temporal good, be the means of your salvation; is it not entitled to a liberal support?

lost,

erated their children and households to the Lord, and maintained family worship and instruction. In their social interviews they remembered, that God heard them ; in their worldly transactions they considered, that God saw them. They were very pure from immoral practices ; very conscientious and exemplary in their conduct. Both in principle and practice they were puritans. But, my friends, has there not been a departure from the good ways, in which your fathers walked ? Are there not some in this town, who totally neglect the public worship of God ? Do not the *ways of Zion mourn, because so few attend her solemn feasts* ? Where is that “glorious church of illuminated christians” which existed here in the days of Norton and Rogers ? or in the days of John and Nathaniel Rogers ? How small the number, now presented for baptism ! There has been a decrease in the proportion of four to one, since the time of the last Mr. Rogers. How many families now call not on the name of the Lord ! How many pews are entirely empty ! and, more lamentable still, how many *seats of professing christians* are empty, on days of preparatory lecture ! Where is the man at the present day, (those excepted whose official duties call them) who frequently, I do not say, *walks* to *Boston*, to attend their day lecture, but who *rides* to *Essex* or *Hamilton*, to unite in the quarterly concert of prayer for the prosperity of Zion, throughout the limits of ancient Ipswich, and for the influences of the Spirit upon all nations.* How many now live without the fear of God, and in the practice of many vices, which are baneful in their influence on society ! Is here not a cloud of witnesses, testifying in a manner not to be misunderstood, that in this highly favoured spot there has been a deplorable departure from primitive purity and zeal ? Do the present genera-

* In 1760 the second church in Ipswich, then under the pastoral care of the Rev. Mr. Cleaveland agreed to spend one day every quarter of a year in a congregational fasting and prayer for the outpouring of God's spirit upon them and upon all nations, agreeably to the concert of prayer first entered into in Scotland, some years before. The four churches in town soon entered into the design ; and this was the origin of the quarterly fast, still kept up in Ipswich, and the towns dismembered from it.

tion fully maintain the character of *sons of pilgrims*, who left pleasant dwellings, beloved friends, and all the common delights of life, and traversed a wide ocean that in this then howling wilderness, they might uninterruptedly enjoy religious privileges, and people a new world with a race of christians?

My friends, there is not a town in New England under stronger obligations to serve the Lord, than this. You are children of the covenant. Many of your fathers are with God. You tread on ground, consecrated by the prayers and tears of pious progenitors, through successive generations. For you, their unborn posterity, they wrestled in their supplications. You inhabit a place, on which showers of divine grace have copiously descended. Here the word of God has been preached *with the Holy Ghost sent down from Heaven*. Here at different periods have been powerful revivals of religion.* Here many precious immortals have been trained up for glory. Cherish an affectionate remembrance, as of your pious ancestors in general, so in particular of those, who with demonstrations of religious joy early erected temples† for God's worship here, and laid the foundation for the promotion of religion in future time. Hold

* The loss of the church records prevent a particular statement of these revivals.

† The first meeting house stood (according to tradition) on the south side of the river, near the spot where the dwelling house of the Hon. John Heard, Esq. now stands. This was erected soon after the establishment of this church. It was designed and calculated for short continuance. The second house stood on the north side of the river *near the place* where the present house stands. While that house was standing, a bell was presented to the town by Mr. Richard Saltonstall. The third house was built in 1699, by Mr. Abraham Tilton for 1100 pounds. It occupied the *same spot* with that now standing; and was of the same length and height, and 13 feet wider. About the time that this house was built a new bell was purchased, the old one given in exchange, and the deficiency supplied by subscription. The present house was built in 1749. Dimensions—66 feet long, 47 wide, and 26 stud. It is pleasantly situated in the centre of the village, on a rising ground, and, considering the time when it was erected, is a good piece of architecture. The clock and the bell, lately purchased, are owned in equal proportions by the first and the south parishes. The meeting house on the south side of the river was built in 1747.

fast their sacred principles, and copy their pure examples. Direct your eyes toward heaven. Behold those venerable servants of Christ, whose characters have been brought into view, with thousands of ransomed souls, whom, as humble instruments, they led to glory, looking down upon you, to see how you value and improve the precious privileges they transmitted to you.

My christian friends, let us cherish a respectful regard for this ancient church. While we entertain sincere affection for all the churches of the Redeemer, esteeming them one family in him, let us hold in high veneration a church, which in 1634, was *built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone*, and which, for more than 180 years has been a firm pillar and ground of the truth. Let us lament its decline from its former prosperity. Be it our fervent prayer, *Return, O Lord, look down from heaven, behold and visit this vine, and the vineyard, which thy right hand hath planted, and the branch which thou madest strong for thyself*. Be it our earnest desire, that the gospel may be enjoyed here, its institutions honored and improved, and true religion promoted, till the earth be dissolved in the last conflagration.

APPENDIX No. 1.

Deacons of the First Church in Ipswich.

THE ancient church records being lost, an entire list of the names of the Deacons, and a correct statement of the time, they severally officiated, cannot be given. As they were generally leading men in town affairs, their names are occasionally mentioned in the records of the town. From this source I have derived most of the information I am able to give of those, who officiated before the year 1746.

Mr. John Shatswell, who came to this town in 1634, was for some time a Deacon in the church. Mr. William Goodhue, who is supposed to have come with Mr. Rogers in 1637, has the title, Deacon, in 1658, and probably sustained the office much earlier. He died at a very advanced age in 1699 or 1700. He was high in reputation, as a man of piety, integrity, and wisdom. For many years he served the town with ability, as a selectman, moderator, and representative in General Court : as did also his oldest son Joseph, who was likewise a Deacon of this church, and who died a little before his father, Sept. 2, 1697. Of like respectability was his son William, who was one of the first Deacon's of the 2d church in Ipswich. Deacon Whipple was in office in 1651. Deacon Moses Pingry from 1660 to 1683. Deacon Thomas Knowlton from 1667 to 1678. Deacon Jewett in 1677. Deacon Robert Lord in 1682. Deacon Thomas Low in 1696. Deacon Jacob Foster from 1697 to 1709. Deacon Nathaniel Knowlton, (a man of great distinction) from 1700 to 1723. Deacon Abbot from 1710 to 1715. Deacon John Staniford in 1721. Deacon Thomas Norton, (a distinguished citizen) from 1727 to 1737. Deacon Jonathan Fellows from 1727 to 1736. Deacon Aaron Potter in 1737.

In a list of church members, taken by the last Rev. Mr. Rog-

ers, in 1746, I find the widow of Deacon Caldwell. In the same list are the names of *Deacon Daniel Heard*, *Deacon Mark Haskell*, Deacon Aaron Potter, and Deacon Samuel Williams, who were then in office. April 26, 1763, Messrs. Jeremiah Perkins and Joseph Low were chosen Deacons. Deacon Low died, July 3, 1782; and Deacon Perkins, Jan. 13, 1790, aged 88. In 1781, Mr. John Crocker and Mr. William Story, Jun. were chosen to the same office. Deacon Story resigned his office, May 22, 1788, and the same day Mr. Aaron Perkins was chosen in his stead. August 19, 1790, Deacon Crocker having declined serving in his office on account of lameness, Mr. Caleb Lord was appointed to this office. Deacon Lord died May 27, 1804. Deacon Crocker died April, 1806. Mr. Thomas Knowlton was chosen July 12, 1801, and Mr. Mark Haskell, Oct. 11, 1804.—Church records.

Character of Deacon Samuel Williams, abridged from Mr. Rogers' funeral sermon.

He was a godly and faithful man, though he thought himself the least of all saints. He seemed to have much of the holy image of God renewed in his soul, and to make it his great care to live and grow in conformity to the divine nature and will. He appeared to have always a deep sense of the glorious God upon his mind, to walk in his fear all the day long, and to govern himself in all his transactions by a present view to his glory. With pious care he sanctified the christian sabbath, attending with delight on all its institutions and duties. He endeavored constantly to walk before his house in an upright way, and by precept and example to bring up his children for God. Prayer was his delight. It was his stated practice to retire three times a day for secret prayer. His conversation with christians was spiritual, edifying, and quickening. As an officer of the church he was kind and faithful. He manifested a very tender spirit in his visits to the sick, to the widow, and the fatherless. He managed his affairs with discretion, and with a careful attention to the improvement of his time. He was very conscientious in all his transactions. In his sight, holiness was the perfection of

beauty, and sin the greatest evil. He followed after holiness ; and deeply lamented his remaining sinfulness. He died Feb. 5, 1763, aged 63. The text, on which father Rogers preached, on the occasion of his death, ably delineating the character of the godly and faithful man, was very appropriate : *Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.*

The following testimony to the worth of Deacon Lord, I found in the hand writing of my immediate predecessor :—
 “ May 27, 1804, died Deacon Caleb Lord, a member and officer of the first church in Ipswich—a man singular and remarkable for his christian honesty, godly simplicity, and virtuous moderation. He appeared to be but little attached to this world, to live a life of piety and devotion, and to have a deep sense of divine things upon his mind. All people seemed to have charity for him as a man of undeviating honesty and unaffected piety ; and few or none ever found any thing in his temper or practice, as a ground of censure or a subject of reproach.”

APPENDIX, No. 2.

*A Catalogue of Natives of Ipswich, who have received a
College Education.*

HARVARD COLLEGE.

	Where settled.
1649 *JOHN ROGERS, Mr.	<i>Præses, W. Col.</i>
1659 *Ezekiel Rogers.	
1660 *William Whittingham.	
1684 *Rev. John Denison, Mr.	<i>Ipswich.</i>
1684 *Rev. John Rogers, Mr.	<i>Ipswich.</i>
1687 *Rev. Nathaniel Rogers, Mr.	<i>Portsmouth, N. H.</i>
1698 *NATHANIEL HUBBARD, Mr.	<i>Judge of Superior Court, Mass.</i>
1700 *Rev. Jeremiah Wise, Mr.	<i>Berwick, Me.</i>
1710 *John Denison, Mr.	
1711 *Rev. John Rogers, Mr.	<i>Kittery, Me.</i>
1712 *Rev. NATHANIEL APPLETON, Socius,	<i>S. T. D. Cambridge.</i>
1717 *Henry Wise, Mr.	<i>Merchant, Ipswich.</i>
1718 *Francis Cogswell, Mr.	<i>Merchant, Ipswich.</i>
1721 *Rev. Nathaniel Rogers, Mr.	<i>Ipswich.</i>
1725 *Rev. Daniel Rogers, Mr.	<i>Tutor, Exeter, N. H.</i>
1725 *Rev. Daniel Rogers, Mr.	<i>Littleton.</i>
1725 *Samuel Rogers, Mr.	<i>Physician, Ipswich.</i>
1725 *Joseph Manning, Mr.	<i>Physician, Ipswich.</i>
1728 *Joseph Wise, Mr.	<i>Physician, Ipswich.</i>
1730 *Rev. John Dennis, Mr.	<i>Cape Cod.</i>
1735 *Rev. Aaron Smith, Mr.	<i>Marlborough.</i>
1738 *Edward Eveleth, Mr.	
1738 *Daniel Staniford, Mr.	<i>Grammar School-Master, Ipswich.</i>
1742 *John †Wainwright, Mr.	<i>Preacher of the Gospel.</i>

† It is supposed that several of this name, who were graduated at Harvard College, were from this town. It is probable that many of various names, unknown to the author, are omitted.

- 1742 *John Denison, Mr.
 1742 *Andrew Burley, Mr.
 1744 *John Annable, Mr.
 1745 *Rev. *Nehemiah Porter*, Mr. *Ipswich & Ashfield.*
 1752 *Samuel Wigglesworth, Mr. *Physician, Dover, N. H.*
 1758 *Joseph Howe, Mr. *Grammar School-Master, Ipswich.*
 1758 *Rev. *John Treadwell*, Mr. *Lynn.*
 1761 Edward Wigglesworth, Mr.
 1766 Ebenezer Potter, Mr.
 1772 Dauiel Staniford, Mr. *Preacher of the Gospel.*
 1772 Samuel Smith, Mr. *Physician, Hampton.*
 1772 Thomas Burnam, Mr. *Grammar School-Master, Ipswich.*
 1774 Josiah Smith, *Physician, Newburyport.*
 1777 *Nathaniel Dodge, Mr.
 1778 Nathan Dane, *L.L. D. Counsellor at Law, Beverly.*
 1782 Nathaniel Rogers, Mr.
 1784 *George Stacy, Mr.
 1786 Rev. *Nathaniel Howe*, Mr. *Hopkinton.*
 1786 *Dudley Hubbard, Mr. *Counsellor at Law, Berwick.*
 1786 Porter Lummus, Mr.
 1787 Ephraim Kendall, Mr.
 1788 *Rev. *Oliver Dodge*, *Pomfret, Conn.*
 1790 Rev. *David Smith*, Mr. *Amesbury.*
 1790 *Daniel Staniford, Mr. *Tutor, School-Master, Boston.*
 1793 *Charles Cutler, Mr.
 1794 *Rev. JOSEPH McKEAN, Mr. *L.L.D. Professor of Rhetoric and Oratory at Harvard College, S.H.S.*
 1794 *Joseph Perkins, Mr. *Counsellor at Law, Salem.*
 1795 Amos Choate, Mr. *Register of Deeds, Salem.*
 1795 John Heard, Mr. *Counsellor at Law, Boston.*
 1796 Rev. *Samuel Dana*, Mr. *Marblehead.*
 1798 *Jonathan Ingersoll.
 1798 Nathaniel Lord, Mr. *Register of Probate, Ipswich.*
 1802 *Levi Frisbie, Mr. *Tutor and Professor of Harvard College, A. A. S.*
 1806. Joseph G. Cogswell, Mr. *Tutor, P. D. Goet. Biblioth. Mineral. et Geol. Prof. A. A. S.*

- 1810 *John Dudley Andrews, Mr.
 1810 Rev. *Edward Andrews*, Mr. *Norwich, N. Y.*
 1810 *Joseph Swasey Farley.
 1812 George Washington Heard, Mr. Merchant, *Ipswich.*
 1818 George Choate, Mr. Physician.

DARTMOUTH COLLEGE.

- 1788 Joseph Dana, Mr. Counsellor at Law.
 1788 Rev. *Daniel Dana*, S. T. D. President of Dart. College.
 1793 Mark Newman, Mr. Preceptor of Phillips Acad. And. Mer.
 1819 Rufus Choate, Tutor.

BROWN COLLEGE., : . .

- Rev. *Joseph Appleton*, *N. Brookfield.*
 Rev. **Ebenezer Dutch*, *Bradford.*
 Jonathan Kinsman
 Francis Quarles, preacher of the gospel.

BOWDOIN COLLEGE.

- Nathan D. Appleton, Counsellor at Law, *Standish, Me.*

APPENDIX No. 3.

SUCCESSION OF MINISTERS.

FIRST CHURCH.

<i>Names.</i>	<i>Time of Settlement</i>	<i>Time of Removal.</i>	<i>Age.</i>
Rev. Nathaniel Ward	1634		83
John Gorton Norton	1636	Disms'd. about 1653	57
Nathaniel Rogers	Feb. 20, 1638	Dec'd. July 2, 1655	57
Thomas Cobbet	1656	Nov. 1685	77
William Hubbard	Probably in 1657	Sept. 14, 1704	83
John Denison	Probably in 1687	Deceased 1689	
John Rogers	Oct. 12, 1692	Dec. 28, 1745	80
Jabez Fitch	1703	Withdrew in 1724	
Nathaniel Rogers	Oct. 18, 1727	Dec'd. May 1775	74
Levi Frisbie	Feb. 7, 1776	Feb. 25, 1806	58
David T. Kimball	Oct. 8, 1806		

Second Church (Chebacco, now Essex.)

Rev. John Wise	1682	Dec'd. April 8, 1725	73
Theophilus Pickering	Oct. 23, 1725	Oct. 7, 1747	47
John Cleaveland	Feb. 25, 1747	April 22, 1799	77
Nehemiah Porter	Jan. 3, 1750	Disms'd. June, 1766	100
Josiah Webster	Nov. 13, 1799	July 23, 1806	
Thomas Holt	Jan. 25, 1809	April 20, 1813	
Robert Crowell	Aug. 10, 1814		

Third Church (Now Hamilton.)

Rev. Samuel Wigglesworth	Oct. 27, 1714	Dec'd. Sep. 3, 1768	80
Manas'h. Cutter, LLD.	Sept. 11, 1771		

South Church.

Rev. John Walley	1747	Dis'd. Feb. 22, 1764	
Joseph Dana, D. D.	Nov. 7, 1765		

Church in Linebrook.

<i>Names.</i>	<i>Time of Settlement</i>	<i>Time of Removal.</i>	<i>Age.</i>
Rev. George Leslie	1749	Dismissed 1779	
Gilbert T. Williams	1789	1813	

SUCCESSION OF MINISTERS

IN THE FIRST CHURCH IN ROWLEY.

Rev. Ezekiel Rogers	Dec. 3, 1639	Dec'd Jan. 23, 1661	70
Samuel Phillips	1650	April 22, 1696	72
Samuel Shepherd	1665	April 7, 1668	26
Edward Payson	Oct. 25, 1682	Aug. 22, 1732	76
Jedediah Jewett	Nov. 19, 1729	May 8, 1774	69
Ebenezer Bradford	Aug. 4, 1782	Jan. 3, 1801	
David Fullar	Dec. 7, 1803	Dis'd. Oct. 17, 1810	
James W. Tucker	June 24, 1812	June 24, 1817	
Willard Holbrook	July 22, 1818		



P. S. The author intended to have added a general historical sketch of this ancient town, with biographical notices, &c. But, as the materials for this purpose were increasing on his hands to an inconvenient size to be inserted in an appendix to a long discourse, he concluded to omit it. He hopes hereafter to publish a pamphlet on this subject, if it shall be thought desirable. He will be greatly obliged to his respected townsmen or others, who will furnish him with information proper to be inserted, as he will to any, who will point out to him any error, as to facts or dates, in the preceding ecclesiastical sketch.



